721 asleep. Both men and dogs sleep under cover in order to protect themselves against the dew and chill. An attack launched at this time is called *bejât* and is dishonorable, as the surprised enemy cannot defend himself.

726 The order to attack is given by the leader with the words: "Gain success, O ye looters! *efleḥû jâ ṛânimîn,*" and by a gesture of his hand to the cavalry to advance. For their part they shout: "O Allâh, by Allâh himself!" or: "O Allâh, thy will be done! *jâ-llâh 'ala bâbak,*" and throw themselves on the herds without paying attention to the herdsmen. Every one tries to reach an animal with his spear, calling at the same time on his comrades to witness that it was he who captured it; he then drives it before him to a second and third, which he also makes his own. A long spear is very useful in this kind of work. Sometimes they succeed in surrounding and capturing all the herds, but usually some of the camels shy and gallop away madly. These animals can never be overtaken by the attackers unless they run towards their last quarters, for frightened camels will not stop until quite exhausted.

● 704 The captured herds are driven by the cavalry to the
725 leader, who waits for them with the camel riders. There the cavalry divides. One half, armed with spears, drives the booty to the last quarters, the other, armed with revolvers, pistols, and rifles conceals itself in some suitable spot between the leader and the camp of the enemy. These hidden warriors are called *čemîn*, the reserve.

Both the reserve and the leader with the camel riders, *ṣâbûr*, wait for the counter attack, *faz'a*, which the enemy usually makes in order to rescue the captured animals and to drive the raiders back. The task of the camel riders, *ṣâbûr*, consists in opposing the sortie, and in this they are supported by the reserve in their rear. If the sortie is beaten back and the enemy dispersed, the *ṣâbûr* fall on the camp, taking all the tents there with everything in them.

721 However, it is only on rare occasions that the enemy
704 can be taken wholly by surprise, because the chief of every
726 camp follows the rule of sending out riders on camels, called *ṭullû'*, to observe the country on all sides. They usually start before sunrise, ascend the highest hillocks, survey the neighborhood in all directions, and do not return till after sunset.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Should the pastures be more than twenty kilometers from the camp, the herds are accompanied by a troop of cavalry, *ǧanab*, who stay with them all day and also return only after sunset. Besides this, on all the highest elevations at different points around the pastures and between them and the camp, sentinels lie hidden behind piles of stones. These keep a sharp outlook for anything suspicious that may appear on the horizon. If something unusual is noticed by one of the mounted pickets, *ṭullû'*, he ties his kerchief to the muzzle of his rifle, waves it in the direction of whatever has aroused his suspicion, and shouts at the top of his voice:

"At their backs, O riders, an attack threatens you! *ẓhawrahen* [sic] *jâ-hla-l-ḫejl 'alejkom ṛâra.*"

This shout is repeated and the direction indicated by the next sentinel, so that the whole camp is put on its guard in a few minutes. The girls and women hasten to open the iron fetters on the mares' forelegs, while the men put on cartridge belts and seize their rifles. One rider after another speeds in the direction from which the danger is expected, singing *ḥda'* ditties on the way. Those who own no mare wait, weapons in hand, for the next report. If the alarm cry, *ṣijâḥ*, proves false and thus that the man who gave it, *ṣâjeḥ*, called for help, *fazza' al-'arab*, unnecessarily, the sentinel shouts: "Forgiveness, *al-'âfje*," and the cavalry who came out return home in groups, singing. But if the enemy really appears and is near at hand, the warriors who have no horses run from the camp afoot to help the cavalry. In case the enemy flees and the cavalry cannot overtake them, they return to the camp, pick their riding camels from among the herds, saddle them, load them with water bags and food, and start as the *ṭalab* in pursuit of the hostile troop.

Should the rescuing cavalry who make the counter attack, *faz'a*, find out that the attackers are too numerous, they dispatch messengers to the neighboring camps, who shout from afar: "Come out to our help quickly! Your comrades have been robbed! *efza'û rab'akon. wuḫeḏû.*" As this cry is repeated by the sentinels of the other camps or by the herdsmen, it is often unnecessary for the messenger to reach the camp itself. He stops and waits for the first riders to respond to his call, and with them he then gallops to assist his people.

If, for instance, Eben Ša'lân is informed that a strong

721 enemy is approaching, he orders all his tribal divisions to get
•704 ready. Soon troop after troop headed by their chiefs arrive
726 at his camp, defile before his tent, *je'arẓûn*, and shout their battle cry:

"Before thine eyes, *'ajnâk*, O chief! The rider protecting the 'Alja camel herds rides before thine eyes, and that rider is a Rwejli, *'ajnâk ḫajjâl al-'alja rwejli.*"

703 The battle cry, *naḫâwa*, uttered before the chief is in-
726 tended to rouse both his courage and that of his warriors, *ješiddûn maḥzam aš-šejḫ w-juḳawwûn* (sic) *'azmahom*. As a proof that they will not desert their fellow tribesman they defile before him on horseback; this is called *'arẓa*. The *'arẓa* is always connected with the *naḫâwa*. Without a *naḫâwa* there is no *'arẓa*.

Whenever Eben Ša'lân sets out to rescue his captured herds, he shouts to the enemy from afar:

"Oh, how many times have we freed herds like these from enemies like you. The rider protecting the 'Alja herds is a Rwejli! By Allâh himself! This day is the most ruinous of all days for you. Oh, how far are your kinsfolk from you! *Jâ mâ fakkejna miṭlehen min miṭlekom ḫajjâl al-'alja rwejli w-allâh hal-jowm aḳrad al-ajjâm 'alejkom w-ba'ad ahalkom al-jowm 'alejkom.* All of you must perish, your kins will not come to help you!"

If the victorious attackers expect a second counter attack, *faz'a*, stronger in numbers, before hiding themselves their cavalry defile before the commander and the camel riders and shout their battle cry:

"Before thine eyesight, O chief! Before your eyes, O comrades! The rider protecting the 'Alja is a Rwejli!"

The commander answers: "We shall not desert each other! *lâ ḫala' w-lâ 'adam*," and is the first to throw himself on the enemy, with the words:

"If Allâh grants luck to us we shall capture your mares as we have already taken your camels!" for nothing inspires the troop so much as the bravery of its leader. On the other hand, if he betrays hesitation, all is lost. If the leader on his part notices that his men are wavering, he admonishes them with the battle cry:

"Before your eyes, O comrades! The rider protecting 'Alja is I, So-and-So. I fill even heroes with fear, I, So-and-So, *ḏa"âr as-sebâja w-ana flân eben flân.*" If they answer: "Enough

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Ḥenna zejzûm al-ḥarb al-awwal
naṣbor w-law enneh ṭeżîl
čamen ṭamûḥen min 'edâna
râḥat tedawwer leh ḥalîl.

We are the rampart against the first onslaught;
Be it ever so fierce, we shall hold our ground,
For there are many wives of our enemies, displeased
Who seek another man. [with their husbands,

Al-ḥarb al-awwal is the first or surprise attack on a camp. It is repulsed as a rule by the bravest and steadiest warriors. *Zejzûm* is the man who guarantees the safety of the herds, caravans, and people. *Ṭamûḥ* is a married woman desiring another man. If her husband is killed, she may marry the one she desires.

Jâ mâ ḥala' ṭard as-sebâja
min fowḳ mušammart aš-šelîl
w-jâ mâ ḥala' ḥebb aṭ-ṭenâja
elja' ṣâr 'ašîżak ṣaṛîr.

Oh, how sweet is a fight with the plunderers,
When thou sittest on a mare whose hair spreads over
And how sweet the kissing of teeth, [her back!
If thy sweetheart still be young!

Mušammart aš-šelîl is a mare holding her tail high so that the hair spreads over her back.

Jâ mâ ḥala' ṭard as-sebâja
elja' ṣirt min fowḳ al-ǧamûḥ
w-jâ mâ ḥala' ḥebb aṭ-ṭenâja
elja' ṣâr 'ašîżak ṭamûḥ.

Oh, how sweet to fight with the plunderers,
When thou bestridest a rebellious mare!
And how sweet kisses of the teeth,
When thy beloved longs for [thee] a braver man!

Ṭard is the actual encounter or clash, a hand-to-hand fight in which one man attacks another trying to outflank him. *Sebâja* are the fighters whose task it is to capture the herds of the enemy. To repel or at least to stop these warriors or plunderers is not easy, as they are always superior in number to the guardians of the herds.

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